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often quoted from an inaccurate version, the Septuagint. They used passages where a wrong translation is made from the Hebrew, cf. Matt. 21:16; Heb. 2:7; Acts 15:17. It was not because they were ignorant of Hebrew, for when they wish they quote from it directly, cf. John 19:37; 1 Cor. 3:19. Their practice makes it quite manifest that what they sought and found was something with which verbal and literal criticism does not interfere. Christ quotes from all parts of the O. T. regarding the whole as one book. He would have heard without concern the conclusions concerning the mixed authorship of any or all those books. The faithful of those times believed that it was the same Divine Spirit in Haggai as in David. The Apostles even make, on their own authority, some slight changes in their quotations from the Septuagint to suit their argument, cf. 1 Cor. 3:20; Eph. 4:8. All this shows that we need not fear but rather be thankful that men are searching into the origin and structure of O. T. books. It will clear away mistakes and make more evident that those records have their chief if not indeed well-nigh their entire value in the fact that they bear witness unto Christ.

This article brings out into clear relief the distinction which must always be observed in the discussion of this important topic—the knowledge of the N. T. writers, as over against their purpose, in the use of the O. T. What conceptions did these writers have of the O. T. and what, in their opinion, was the use to be made of it—these are the fundamental questions which are here briefly but thoughtfully and candidly considered. The argument here urged is an element in the settlement of the O. T. problem and deserves to be widely read. The facts presented are too few, however, for a safe induction.

The Idea of God in Amos.*—This must be gathered from the prophet's practical instructions, since he was no logical theologian. He has a clear idea of God, and as he is the first of the writing prophets it is important to know what that idea is. The name given to God by the prophet is most frequently "Jehovah" (52 times); also "Elohim," "Adhonai," and combinations of these and with "šebaoth." He is the universal creator, abides in and governs the world (4:11; 5:8; 9:6). His hand appears in all the phases and processes of nature (5:8; 9:13; 4:6 seq.; 3:6). He is the God of all men (cf. 3:2 with 9:7; 2:9 seq. with 6:14), controlling the destinies of the whole earth (1:3–2:6). He is omniscient (4:13), omnipotent (5:9). Jehovah is not only supreme; he is the only God. This is plainly implied, as is seen in preceding passages, and also in 8:14; 5:26 sqq.; 5:5; 9:12. God is also a moral being; this is the striking element in the book, its elevated morality. The attribute of holiness is prominent (2:7; 4:2). This holiness in the form of justice or righteousness is seen also in 2:6 sqq.; 3:9; 5:10 sqq.; 8:4–6. There is no book in the Old Testament in which the righteousness of Israel's God is more strongly emphasized than in Amos. There are only a few references to the faithfulness of God (2:10; 9:11–15). Amos' God is stern, yet he has tender features;—he loves his people and all men, manifesting this love in being pitiful (1:3,6,11,13; 5:2), and merciful (3:7; 4:6–11), patient unto the last (7:1–8). Such is Jehovah, who revealed himself in a real way, though not necessarily in a visible and audible way, to Amos. He is the same mighty and merciful being whom the other Scriptures (e. g. Exodus 34:6 seq., John 4:24) reveal.

* By Prof. H. G. Mitchell in *Journal of the Society of Biblical Literature and Exegesis*. Dec., 1887, pp. 33–42.

This article may well be compared with one in the April number of THE OLD TESTAMENT STUDENT. The attention is here directed to the facts without any reference to their position in the history of Israel's religious thought or their bearing upon that history. This is a kind of work that any intelligent student of the Bible can do for himself. It is intensely interesting and wonderfully profitable. Professor Mitchell's article may serve as a model to any who may wish to enter upon similar lines of study. From him in this case one could wish for some further suggestions as to the relations of these facts to current hypotheses of Israelitish history.

The Messianic Element in the Book of Job.*—An exegetical study is made of Job 9:32-35; 16:19-22; 19:25-27; 33:23,24 to discover in what sense and to what extent is a Messianic element predicated of the Book of Job. The results are as follows: 1) the Messianic element in Job is concerned not so much with a person as with a work such as is ascribed to Jesus Christ. 2) This work embraces (a) sacrifice, substitution, atonement; (b) need of divine bestowal of righteousness; (c) necessity of a mediator; (d) reconciliation of man with God through this mediator; (e) this mediator a divine-human being; (f) this divine-human being identified with God; (g) two opposing conceptions of God united in him; (h) God as the Saviour; (i) spiritual and physical sight of God as an embodied personality; (j) bodily resurrection, eternal life, immortality. 3) This Messianic work ascribed by Job to God, identifies Jesus Christ with God. It is the same work and hence done by the same person.

The same material is considered from the point of view of Egyptology. The three teachings of the Book of Job here brought out are 1) Monotheism; 2) Messianism; 3) immortality. But in the literature of Ancient Egypt these three ideas are clearly set forth. "Hence it is only by utterly and willfully blinding its eyes to the facts and discoveries of Egyptology that negative criticism can continue to urge its main objections to the book in favor of a recent date and a plurality of authorship."

A statement which, if valid, is far-reaching in its issues. But its exegesis might be fairly objected to, as finding more in the passages than can reasonably be drawn from them. An entire system of theology appears to be contained in the Book of Job. The argument from Egyptology is fresh and suggests new and unworked fields of investigation. As used by the writer it would seem to prove too much.

* By Prof. J. G. Lansing, D. D., in *Christian Thought*, June, 1889, pp. 401-430.